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The Missionary Helper

PUBLISHED MONTHLY BY THE
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

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No. 1



A Call to Prayer.

*"Oh come let us worship and bow down,
Let us kneel before the Lord our Maker;
Let us come before His presence with thanksgiving,
And make a joyful noise unto Him with Psalms."*

It is said that the most difficult problem in all Missionary activities is arresting the attention of *Christians at home*, and awakening their interest.

Let us thank God for the marvelous faithfulness, courage and success of our forces in the fields, and pour out our hearts in supplication that the Church may recognize the duty and privilege of service.

Let us "who are the Lord's remembrancers keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Especially let us "pray the Lord of the harvest that He will send forth laborers into His harvest"; consecrated young men and women who shall honor God and themselves by faithful service. And then let us look expectantly for the answer, for hath He not promised, "Call upon Me and I will answer and show thee great and mighty things which thou knowest not."

LUCY P. DURGIN, President.

NELLSINE I. JOSE, Recording Secretary.



FROM THE EDITOR'S DESK

"The future is as bright as the promises of God." So said Adoniram Judson, missionary, preacher, student, writer, man of mighty achievements and undying and multiplying influences. "Few men are counted worthy of a centennial. Dr. Judson had two, one to celebrate his arrival on the shores of time, the second to celebrate his arrival on the shores of Burma." It is this latter centennial that the great Baptist family is celebrating at the present time. How better can we begin the New Year than by studying this man of transcendent faith who could say, "The future is as bright as the promises of God," in spite of the fact that he labored seven years in Burma before there was a single convert to Christianity. The years have vindicated his faith. As in the study of the life of David Livingstone we gained a wider vision, were led to deeper consecration, and renewed zeal in our missionary work, so may we in the coming year, as we walk and talk in imagination with Ann Hasseltine and Adoniram Judson, get a new inspiration and impetus that shall be of practical value. Every church should have at least one evening devoted to the Judsons. Helps for such a program may be secured from the Department of Missionary Education, John M. Moore, Secretary, 23rd E. 26th street, New York City. The Judsons arrived in Burma, July 13th, 1813. The Judson party arrived at Rangoon last month and observed the centenary with many and varied exercises, exhibitions and outings, about which our own representative, Miss Fenner, will write us later. . . . The letter in this *HELPER* from The Hague is of peculiar interest because Mrs. Peabody is the only American woman who has thus far been honored with a place on the Continuation Committee of the Edinburgh Conference. Mrs. Peabody, accompanied by Mrs. Helen Barrett Montgomery, after attending the meeting of the committee, expected to reach Rangoon in season to participate in the centenary observances. One of the extremely interesting and suggestive features of the meeting on missions at The Hague was the personal message from Queen Wilhelmina to the committee. She said, in part: "I count myself happy to bid you welcome to my country. In doing so I wish to declare that I share with all my heart the principles which inspire your committee in its sacred work. We also, in the Netherlands, are striving for unity and co-operation in the missionary field. It is my earnest desire that the unity of all Christ's followers, members of His invisible fellowship, may be ever more and more deeply felt and that our Saviour may stir our hearts to more and more fervent united prayer." . . . We consider the meeting of Prayer and Praise of very vital significance

to our work. It should be observed by every church, but whether or not you can attend a public meeting, will you not take the suggestive program on another page and carry it out by yourself on some Sunday afternoon or quiet hour, following it, all through the month of February, by special prayer for our work and workers at home and abroad? Prof. A. W. Anthony and Rev. Elizabeth Moody write enthusiastically of their visit to Texas. Both attended the annual session of the Southwest Free Will Baptist Convention at Alvarado, Nov. 18-21, which voted with only two dissenting voices to continue in fellowship with the General Conference of Free Baptists. Miss Moody remained to visit the churches of Texas in the interests of both Home and Foreign Missions. In connection with the General Convention she organized a Woman's Missionary Society with Mrs. Grace Morris, of Weatherford, as President, and Mrs. E. S. Jamerson, of Marshall, as HELPER Agent. Mrs. Morris is associate editor with her husband, Rev. S. L. Morris, of *The Free Will Baptist News*. Miss Moody also secured subscriptions for the HELPER. It was a happy day for her friends when they heard that she was safe and well, after being hemmed in by the floods. She asks for our prayers for the work and the workers. . . . We heartily welcome a new life member of the Cradle Roll of Little Light Bearers, Frances Farrell, granddaughter of Mr. and Mrs. Buzzell of Ocean Park. . . . Miss Coombs, while resting and gaining at Sedgwick, Maine, was made happy, Nov. 23rd, by a birthday shower of gifts, letters and cards from many friends in America and India. Miss Barnes, whose article about the Brown Babies at Sinclair Orphanage will delight you, is growing stronger among friends in beautiful Hillsdale, Michigan. She writes of a Student Volunteer Band numbering thirteen in the college. Dr. Mary Bacheler is in New York City. One of our Bengal workers, writing of the great disappointment of the missionaries because no new helpers went out in the fall, writes: "I can only pray that God will take our *littles*, in numbers and otherwise, and perform miracles as He did in blessing the lad's loaves and fishes." . . . Rev. E. S. Moody, Kultawas, Ky., has sent to the Bureau for a lot of material to use in organizing auxiliaries in his district, having already organized the women in his church. He is also trying to get subscribers for THE MISSIONARY HELPER. He says, "Pray for my success." . . . An editorial in a recent number of the General Baptist *Messenger* says, among other kind things about our magazine. "The HELPER is a splendid missionary periodical, especially helpful to the women in their work. Our auxiliary members should all have it." Mr. O. M. Moulton of Quebec, a long-time and generous friend of the W. M. S., in renewing his subscription writes: "We find the HELPER constantly improving, the December number the *best yet*. Long live this last of Free Baptist publications. I trust it may prosper." Please note the new quotation headings for the New Year.

A Message From The Hague

DEAR FRIENDS:

The last session of this wonderful Edinboro Continuation Committee is over. The closing service was led by the Bishop of Winchester and was wholly for prayer. It is impossible for me to write any account of the meetings as each day has been so filled with Committees following the three regular sessions, and now we must pack and be ready for the early train that takes us to Appledover where we lunch at the Palace and meet the Queen.

Now that you have an American woman on the Edinboro Committee, it is proper that she report to you and I am hoping for some quiet days at sea when I can get off a budget for our first Federation Bulletin. It has been a deep experience. One feels that the Kingdom of Heaven is at hand as these men of different nations and tongues and shades of faith pray and plan and deliberate and differ, all so harmoniously, for we do not by any means agree on all points. Perhaps there is only one on which all agree and that is that Christ calls for a great united effort for the fulfilment of His plan and prayer; that intercession is the great need and that we must strive to bring the whole Body of Christ to share in His love and sacrifice for the world.

You will be observing the Day of Prayer, January 9. I wish that one hour might be spent in prayer for unity in the real sense for which our Lord prayed. Not that all may be alike or think uniformly, but that above our own interpretation and expression we may set His longing—"As Thou, Father, art in me and I in Thee that they may be one in us, *that the world may know that Thou hast sent me.*" Are we by our differences keeping the world from knowing? I shall be thinking of you on that day. We shall probably be in India.

The March Bulletin will be the first message from our new Federation of Boards. We have been so glad to tell of this step toward unity and are so happy to be your representatives.

LUCY W. PEABODY.

The Hague, Holland.

"Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness."

One Hundred Years of Missions in Burma

BY PROF. ALFRED WILLIAMS ANTHONY, D. D.

One hundred years is a sufficient time for testing the missionary enterprise. The laboratory of experience "precipitates" the things which are worth while, and the things which meet with the divine approval. In Burma, for a century, the value of Christian missions has been demonstrated.

THE MAN.—Adoniram Judson, a graduate of Brown University, afterward a student at Andover Theological Seminary, was one of the five young men first ordained for missionary service in America. These young men had heard a "call" and had received the divine unction.



A MISSIONARY'S "LIGHTNING EXPRESS" IN BURMA

They could not rest while the heathen world suffered in ignorance and degradation. They had brought into existence The American Board of Commissioners for Foreign Missions, the first missionary organization in America. Ordained in Salem, two of the young men sailed from Salem and three from Philadelphia, for Calcutta, all appointed as Congregationalists.

On the way out, Judson, sailing from Salem, and Luther Rice, sailing from Philadelphia, became convinced, each by himself, studying the Scriptures and preparing to give the message of the Gospel to the heathen world, that the ordinance of baptism was designed only for adult believers, and each, therefore, counted himself as in duty bound to

seek release from the society which had appointed him and turn to the much weaker, and as yet unorganized and almost unrelated, churches of the Baptist order. Prayer, deliberation and consecration led these two young men to seek baptism at the hands of English Baptist missionaries in Calcutta and then to look for other and independent fields of labor.

Luther Rice returned to America to offer himself and Adoniram Judson to the Baptist churches as their missionaries, an offering of conscience and of faith. The result was the organization, in 1814, of the "General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions." Luther Rice never returned to the foreign field, but his services in the home land, by a



TYPICAL BURMESE VILLAGE BUILT DOWN TO THE RIVER'S EDGE

simple connection of providential circumstances, later led to the organization of the Baptist Publication Society and the Baptist Home Mission Society.

Adoniram Judson and his wife, Ann Hasseltine Judson, through the opening doors, over which they seemed to have no control, embarked at length for Burma, and in July, 1813, landed at Rangoon. Six years elapsed before there was a single convert, years which tried the faith and tested the confidence and conviction of the missionaries.

During the war with England, which lasted from May, 1824, to February, 1826, Judson, with his associate, Dr. Price, was most of the time in prison at Ava, Amarapura and Aungbingle, in the interior, far from the coast and all human protection. Suffering and starvation were real experiences to them, and they lived only because of the untiring

care of Mrs. Judson, who faced every danger and privation to keep her husband alive. In October, 1826, broken and worn by her services and deprivations, Mrs. Judson died.

As missionary recruits arrived, beginning in 1816, Judson turned his attention more and more to the task of translating the Bible and writing tracts and books needed in the mission. His translation of the Bible, carried by him with the utmost patience and care through both the Old Testament and the New, was completed in 1840. With the Bible he had been obliged to create both grammars and dictionaries as he went along. A revision, but recently finished, made but few changes, and those chiefly in places altered by reason of new and improved readings discov-

BURMESE

WOMEN



ered in the manuscripts. The Judson Bible of Burma is to that land much like the Luther Bible to Germany, or the King James Version to England and America.

Adoniram Judson died at sea April 12, 1850, and his body was given to the wide waters.

THE LAND AND PEOPLE.—Burma comprises about 236,738 square miles, nearly four times as much land as all of the New England States, and has a population of nearly 12,000,000 people. Her people are varied in character, speak different languages and dialects, profess widely different religious faiths, and have reached different degrees of civilization. It is estimated that about 7,000,000 people speak the Burmese language.

The Burman people, handsome, well endowed in body and mind, lost the rule of their country to the English in 1885, but still have the attitude and aspect of "lords of the land." Buddhist in religion and in consequence dominated by a kind of agnostic indifference and carelessness, they are becoming to some extent dispossessed of the riches of their country by some of the mountain races, notably the Karens, who in larger numbers have embraced Christianity and have entered upon the path of progress and development. The Karens, once a wild people of the hills, have come into the plains and the towns, and constitute now an important element in agriculture and the trades. Their advancement has been almost phenomenal.

The Talains and the Shans, two of the older races, have always been semi-civilized. The Chins and Kachins, clans of the Mountains, have been a race of head-hunters, barbarous and savage in their practices and customs.

CHRISTIAN CONQUESTS.—At last reports there were 818 Baptist churches in Burma, with a membership of 49,214, and there were added to these churches by baptism in the year 1912, 2,747. The American Baptist mission is the largest mission in the country. Yet the American Methodists, the English Baptists and the Church of England, through two organizations, and other Christian people, to a lesser extent, are engaged in missionary work. There are two Christian colleges in Rangoon, that of the American Baptists enrolling in all of its departments more than a thousand students. Schools, from the kindergarten up through all of the grades, lead up to these colleges.

The Baptist Mission Press at Rangoon is one of the great business enterprises of the country. It has more than two hundred employees. The gross amount of business done in 1912 was more than \$140,000.00, and this, in a land in which very low prices prevail, means a large output and sale. No one can estimate the influence of this press which has been in operation since 1816.

There is a theological seminary for Burmans and another for Karens. In Burma more than in any other field the native Christians approximate self-support. During the year 1912 the members of Baptist churches in Burma gave \$92,096.00 for the support of their churches, their schools and their own foreign missions. Of this amount \$15,635.00, or a full quarter, was given to support missionaries to less fortunate

people. To rightly appreciate the meaning of this benevolence it must be remembered that the wages of able-bodied men in Burma range from eight to sixteen cents a day!

Buddhism of the plains and various forms of Animism (worship of demons, or evil spirits) in the hills of Burma have been face to face with Christianity for a century. Where the Christ has been received, better forms of life have been introduced, new villages have been built, savage barbarities have disappeared, men have learned to love their neighbors and even to give and sacrifice for others far away; thrift, order, brotherliness, mercy, have become incarnate in the dusky people of this great land as they have become disciples of Jesus Christ.

Lewiston, Maine.

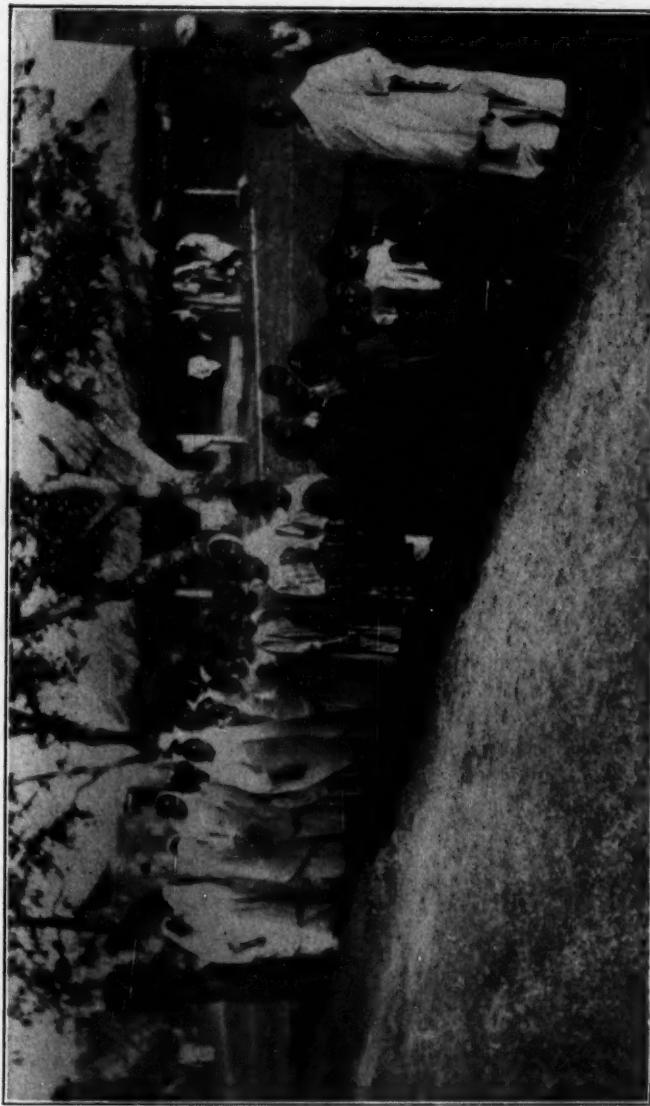
All About Sinclair Orphanage

(CONCLUDED)

Every three months we have quarterly meetings. Each society sends a girl to these meetings and pays her expenses from the society fund. If they cannot send any one they write a letter to that meeting. Beside this the "Orissa Christian Endeavor Societies" hold an annual meeting at the end of December and each society sends a girl. The girl who is sent says a verse or sings a hymn in that meeting. Each society sends some money to these meetings. The members of our Balasore societies are boarders and day scholars. On Sunday morning they have Sunday School at the Boys' School. They meet in a large hall and first sing a hymn. After that the superintendent prays, then all take their Bibles. The superintendent reads a verse, then the boys and then the girls. The superintendent rings the bell and each class goes to a separate room. After half an hour another bell rings and everyone comes back and the superintendent or pastor or someone says something about the lesson. Then the Bibles are counted and a boy reads the report. Then the superintendent or someone prays and everyone says the Lord's Prayer and goes outside the hall. On Sunday afternoon we have our service in the church. On Sunday the girls have no prayers at school.

The girls every day get up at five o'clock in summer and six o'clock in winter. They first do their work, then wash their faces and eat. After that they read the Bible from half-past six to seven. At seven

o'clock the bell rings and they go to the study class. A teacher looks after the study class. If they cannot understand any sum or lesson they ask her. Again at 8 o'clock the bell rings and some girls go to the gar-



SINCLAIR ORPHANAGE GIRLS STARTING FOR SUNDAY SCHOOL

den, some to the sewing class and the little ones to the flower garden to work. At 9 o'clock again the bell rings, the girls bathe and comb their hair and get ready for school. At half-past nine they eat. The 6th,

5th, 4th and 3rd Standard girls go to school at 10 o'clock and the kindergarten and 2nd and 1st Standard girls go at half-past 10. An old woman goes with them because the school is a little far from the Boarding School. They first go to a hall and have the prayers. A Hindu pundit is the head master of the school. There is an English master and nine teachers. After the prayer the head master calls their names, then they go to their classes. At half-past one they get fifteen minutes to play and rest. On Saturday they have half holiday. The kindergarten and 2nd and 1st Standard girls have their school in a separate building. The school is called the "Mission Middle Vernacular Girls' School." They read Geography, Indian History, Literature, Sciences and easy English books and do arithmetic, painting, drawing, sewing and drill. The kindergarten girls come from school at half-past three and the others at four o'clock. Miss Gowen is the superintendent of this school. After school they eat something and go to garden and sewing class. Then they do their housework, play, read story books or sit and sing. In summer they eat at half-past six and in winter at six in the evening. Then they have worship for half an hour and study class for an hour. At nine o'clock they go to sleep.

They have four holidays in a year, the Christmas and New Year for a month, the Easter for three days, summer for a month and the Puja for fifteen days. In the summer vacation some girls go to their homes and some to their friends' homes. Also at the end of each month a few girls get permission to go to their home or friends' homes on Sunday. They go in the morning after the Sunday School and come back in the evening after church. They sometimes go for a change in the summer vacation.

There are some girls who cannot study; they stay at home and do work in the boarding school. They do much more home work than the other girls. After passing the 6th Standard examination the girls go for the Teacher Training to Cuttack, or are married. They get a silk or Indian silk saree, a silk jacket and a long-cloth petticoat and a chemise for the wedding. The jacket and petticoat are made by the tailor. The jacket is made very nicely with fine lace trimming. The Sinclair Orphanage has a veil and some artificial flowers for the wedding. Beside this they get ordinary clothes and other things. The veil is bordered with thin lace. They first put the flower on the head and the veil over it.

The girls are never forced to marry. They do it as their will.

When a man comes he first speaks with the superintendent of the school. Then she calls the girl and asks her. If she wishes, the superintendent tells him. Then he appoints the engagement day. Before the engagement they never speak with each other. Their relations, some big girls, the superintendent, the pastor and some members of the church come to the engagement. The pastor asks them some questions, then the man gives her a ring, a saree, a comb, a looking glass and other things, and sweets to all. He tells the date of the wedding. On the wedding day the girl fasts till evening. At noon some women relations come to her from the bridegroom's house. They bathe her, wash her hair and put on the ornaments which they have brought for her. Then they dress her and go in a carriage to the church. A woman sits beside the girl. The pastor performs the wedding ceremony. The people sing wedding hymns, then the pastor prays and reads a portion from the Bible. Then he reads some rules and the two makes promises. Then each puts a ring on the other's hand and they write their names in the church book. Then the pastor prays and the bride and bridegroom go out together. The married girls sometimes come back to visit the boarding school. These are some girls in different places. Two girls are teaching in two villages, two are taking teacher training in Cuttack, two are learning nursing in Gunjam in the Madras Presidency and one is learning Bible women's work in Madras. Sometimes the girls are sent to Calcutta for the high education after the 6th Standard. The mission or some missionary pays their expenses. During the holidays they come back to the boarding school. All the girls send their loving *namaskars* to you.

My best love to you all.

I remain, your sincere friend,

KINNARI SINGH.

Sinclair Orphanage, Balasore, India.

New Year's Notes

FROM OUR GENERAL SUBSCRIPTION AGENT.

Nineteen hundred and fourteen is going to give us chances to do many things,—not necessarily more or bigger chances than other years have brought, or than other years will bring; but these other chances are not our concern now; they have either passed beyond our power, or have not yet come within it. Our concern is with the opportunities of 1914,

to so use 1914 as to get out of it "all it is worth," all that it is worth to each of us in our own individual circumstances, and all that it is worth to the *HELPER*.

As to the solution of the first part of the problem, I shall only venture to remind you that while we may not be able to determine at all what chances 1914 shall bring to us, we have absolute freedom to determine what use we shall try to make of every one of these chances.

As to the common problem suggested, which is of so vital concern to us all, I shall venture nothing at this time, but I am asking as many of you as will, to send me within the month, any idea that may occur to you as to how we may make 1914 a year of significance in the history of the *HELPER*. One agent has written in sending eleven subscriptions, "I wish it were 500." She does not say so, but I know she is going to talk *HELPER*, and think *HELPER*, and dream *HELPER*, and pray *HELPER*, and use every chance 1914 brings her for all it is worth to advertise our magazine and get people interested in it, and to subscribe for it.

A cordial New Year's greeting to every one, and may 1914 bring to each one of us big opportunities, and wisdom and courage equal to the opportunities.

Cordially, A. M. MOSHER.

107 Howland St., Grove Hall Station, Boston, Mass.

Quiz Corner

What unique courtesy was extended to the Judson Party, (which included Miss Fenner) by the Vice President of the Chinese Republic?

What is called "The Chicago of China?"

What are some results of "Pauline zeal" on an Inland Sea?

What is "the Queen's Luon"?

How does Dr. Jefferson characterize Christmas?

What does Dr. Mary say about *our children*?

What is the Cradle Roll watchword for 1914?

What can you tell about the little girls and big girls in Sinclair Orphanage?

What three things does Dr. Bacheler mention as of special interest?

Why is there great need of a new school house at Balasore?

What did Col. Roosevelt and Miss Mosher say about "mistakes"?

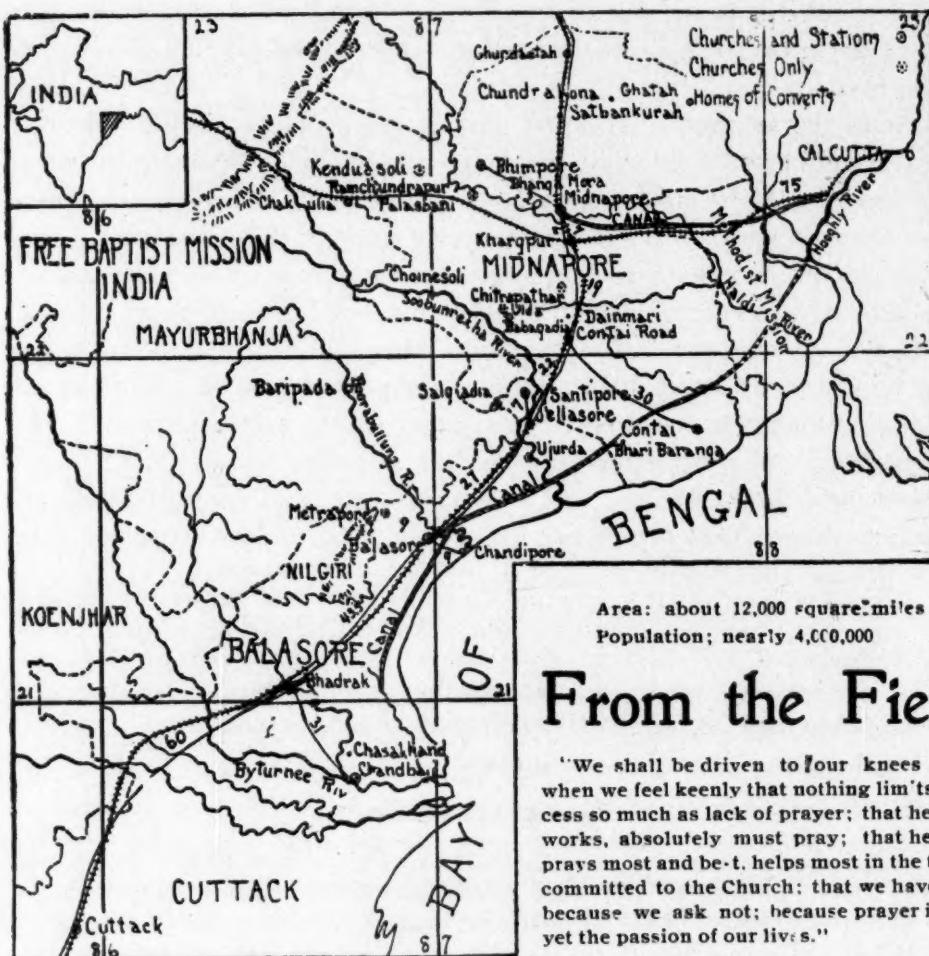
Have you read "A Christmas Prayer"?

Can you tell the story, "Supposing All the Children Came"?

What interests you most in "Receipts for October"?

Have you looked through the "Index for 1913"?

(Answers found in December *HELPER*.)



The Balasore High School

DEAR FRIENDS:

I suppose that among the readers of the *HELPER* are many who subscribed to the endowment fund of our High School in the early nineties. Therefore the School has a claim upon their attention and undoubtedly a share in their interest and prayers as well as in those of many others who did not join in that good work. And those who have come into the ranks since will surely be glad to know what the only High School in our mission is doing.

In the first place, we have at present 245 boys in all the grades, from

what you call the grammar school, up to the highest class in the high school; that is in eight classes. Of all these boys about 75 are Christians, or of Christian parentage; the remainder are Hindus with the exception of one Mohammedan. Among the Christians are included about a dozen Santal boys, most of whom are among our brightest pupils.

The School now has fifteen teachers, besides Mr. Frost and myself. These men have much better academical qualifications than any set of teachers we have ever had in the School before. Two of them are graduates in Arts of the Calcutta University; four others have taken the full course of the University without graduating, and all the remainder of the staff are comparatively well educated for their work. One of the staff is at present in a training school in Calcutta preparing for an examination as a qualified teacher. Six of the teachers were sent to the same school for one month's training in methods of teaching during the long vacation in May and June.

Of these fifteen teachers nine are Christian men and six are Hindus. When I say Hindus you must not think of some of the ideas you have gained of Hindus from your reading. These men are Hindu in name much more than in character. Several of them have been so long with us that if you should meet them and they did not declare themselves Hindus, you might easily think them to be Christians.

The present exceptional good staff of teachers has been made possible by the generosity of the educational authorities in this province. Probably most of you know little about Indian politics, but I may say that there has been a change in the arrangement of the provinces within the last two years, which has put Balasore district into a new province. Formerly it was in the same province with Midnapore, but this new arrangement quite separates it from Midnapore, and we find ourselves in much more favorable conditions. The educational authorities are distinctly favorable to mission work. About a year ago they offered us a much larger grant than we were receiving. The grant at that time was Rs. 40 a month, equal to a little more than \$13.00. They offered to increase that to Rs. 150, equal to about \$50.00, on condition that we would increase the fees of the pupils in all the classes and employ a better qualified staff of teachers. We were a little reluctant to increase the fees, but we were glad enough to improve the staff of teachers. However, we decided to accept both conditions and they have been in force from

the beginning of 1913. We expected that the increase in the fees would decrease the number of our pupils, but to our surprise the number kept up quite as well as last year when the fees were much lower. The increase in the fees, together with the enhancement in grant in aid, has given us abundant means to employ our better qualified teachers, and to carry out other plans for the improvement of the School. The educational authorities went even farther and gave us Rs. 240, or about \$80.00, for the purchase of maps, globes, books and necessary apparatus for improving the teaching in the School.

Just at present there is an agitation going on in India for a better moral and religious training in the schools. The government is endeavoring to find out whether it will be possible to introduce religious instruction into their own schools. You at once see that when such a desire is manifested by the government of the country, there can be little fear that the religious teaching of such a school as ours will be interfered with. In fact, the authorities know well that we give religious teaching, and I have a shrewd idea that it is partly for that reason that they are so favorable to our School. In these days, when the question of teaching the Bible in the public schools is so much to the front in America, it makes some of us feel rather happy that we are not compelled to omit the Bible as a book of instruction in backward India. The Bible is a text-book, and some part of it is taught daily in every class in the School; this has been the rule from the very first. All the non-Christian boys come to the School understanding that they must take their part of that instruction the same as all the others, and the results have been so definitely good in the formation of character and manhood, that we are sure no mistake has been made. And we are frankly told by numbers of parents that they put their children in our school because they will receive religious instruction with us.

We have an annual gathering which corresponds somewhat to what is known as a Prize-Giving. I know that the giving of prizes as rewards for high rank, and so forth, was long ago discouraged in progressive America. When I came to India I was full of American ideas and refused to have a prize-giving for several years. But it is a custom of the country which seems to please both the pupils and the friends of the school, and it serves as a sort of advertisement to what the school is doing to have a prize-giving once a year. We had such a prize-giving

on the 21st of August. The friends of the School were invited to be present. The best reciters and singers among the boys had been selected for recitations, dialogs and songs, and they performed their parts very creditably. Three little boys recited in unison an English poem about babies, using dolls for their babies. They brought down the house. One of the missionary ladies says that she was surprised at the distinct pronunciation of English by the boys. This shows that our improved staff of teachers is improving the work of the School. After the boys had finished their recitations and songs, the prizes were given to those who have secured the highest marks in the class and in the school. According to the custom prevalent in this country we had a chairman for the occasion, who was Captain R. Brown, the Civil Surgeon of the station. His wife came with him and handed the prizes to the boys. These two are very friendly to our work.

The School occupies the house bought for it in 1891. This house was a private dwelling, but makes a very good building for the School. It is, however, too small for our present needs. The room which we use for a hall will seat only about 200. It is impossible to seat in it comfortably the whole school. Then the school is gradually gathering a library and considerable teaching apparatus for which we have no proper accommodation. There are several other needs of this kind, so that for two or three years we have been thinking we must have a new building with a large hall and several smaller rooms in it. We have plenty of room for such a building and if we had some money with which to begin we might obtain a very large grant from government. Probably such a building as the school will need will cost from eight to ten thousand dollars. If I had one-third of the sum in hand today I think I could get the other two-thirds from the government, because this year our province has a large sum of money to be given out for the construction of school buildings.

In a few months more I expect to turn the school over to Mr. Frost because my furlough will be due next spring, but I ask that you will not forget to pray for the school and its teachers and pupils. It has done a great deal to make Christian teaching known in the district, but I believe it is only at the beginning of its usefulness. Prayer and consecrated effort will make it a great factor in establishing the Kingdom in this part of the field.

GEO. H. HAMLEN.

Balasore, India.

Contai and the Flood

Rev. Howard R. Murphy sent the following graphic description of the tragic conditions at Contai, to *The Indian Witness*, with an appeal to the Christians of India to come speedily to the rescue of these homeless people. *HELPER* readers well know that one of our Mission Stations is at Contai, in charge of Mr. Hemnath Sarkar. Mrs. Murphy wrote, later: "You will be glad to know how the Indians are looking after the flood victims. From Calcutta were sent boat loads of rice to Contai and men to dispense it, also donations from other places with their own men to supervise the giving. The Hindus do not want the Christians to have all the credit for charities in India."

"It was my privilege to visit Contai during the height of the flood, and in company with the district engineer and sub-divisional officer to spend three days in a boat going from village to village. The high water was only in part due to local rain; the greater part being due to the breaking of river embankments and the fact that river and sea dykes surround the place on three sides and prevented the escape of accumulated water. Four hundred square miles were literally inundated, and large canal boats were plying across flooded fields in various directions at will.

"Our estimate was that 50,000 people were homeless, due to falling of their houses. Few lives were lost by drowning, but between two and three hundred were killed by falling walls. Cattle were drowned in large numbers, and many more are dying for want of fodder. Probably two hundred villages were completely wiped out. Where boats were available, we found such villages deserted. In others, we saw the people sitting on the roofs of their fallen houses or other elevations as available, waiting for relief, which in hundreds of cases was delayed for several days, as boats were not to be had. The suffering of these people, unprotected from the constant downpour of rain and without food or any place where a fire could be kindled to cook such food as they otherwise might have had, can be imagined. I could relate some most heart-rending conditions that were seen as we went about. There are probably ten to twenty thousand people in immediate need, and the number must increase as the season advances, and the little store of rice on hand is consumed. Later in the season some garden stuff may be raised, but the prospect of a rice crop this year is nil.

"The people of the Midnapore district have responded most generously and friends outside the district have sent generous help. The Government is offering no help at present except loans on easy terms. The District Magistrate informs me that as soon as the water dries up so that earth can be moved (about January 1st), the Government will open up works that will give employment to 67,000 people for six months.

"Unless we can first minister to the natural man, I am of the opinion that we will find him less responsive to spiritual things than he would have been had there been no disaster. From a religious standpoint, it is an opportunity to make them understand that we really are concerned for their welfare by ministering to them in their great need."

Midnapore, India.

Occasional Notes

BY MRS. GRIFFIN.

Three Sundays and the days between have been spent south of us in New York, working for dear old India. Ten addresses were given in all, eight new subscriptions taken for the *HELPER*, one for the *Watchman-Examiner*, one for *Missions*, and a club for *Missions* begun that another will complete, and fifteen new subscriptions received for *World Wide*.

The work began in Oneonta, at Dr. Pendleton's fine church, where we took the mission pledges for next year. The people subscribed well. They do remarkably well for Home Missions now, and the time must soon come when a people like that will do remarkably well for Foreign Missions as well.

Miss Firman asked for a teacher all her own, and Mr. and Mrs. Wesley Miller continue the support of Joseph Singh.

I greatly enjoyed talking at the mission established by Dr. Tarbox and friends of this church. They have a good church building there and a good people, in a part of the city where a church is much needed. What would it mean to Christian work in the United States if many of our churches were doing a work like this!

The First Baptist church at Oneonta gave me a glad welcome when I gave them the talk, "The Life of a Hindu Woman," and at West Oneonta the Free Baptist and Baptist churches had a union service. Our New England Brother Phillips is working faithfully at West Oneonta and at Otsdama.

It was good to be at West Oneonta at their regular W. M. S. meeting. Thirty-six years ago, when Rev. T. A. Stevens and wife were there, I organized that Woman's Missionary Society and chose for them Phulmoni as their teacher. She teaches still, in Midnapore, and still these women (some of them daughters of charter members) are faithful to her support.

At Ouleout and North Franklin I found Rev. and Mrs. L. A. Roberts hard at work. The beautiful new church at North Franklin will be done ere long.

In all these places I found many old and true friends and was glad to find new people, too, who cared for our India work.

At Hornell, where our daughter Nellie (Mrs. Churchill) lives, I spoke three times at the Baptist church, of which Mr. Crandall is pastor. Mr. Griffin came for that Sunday and spoke here at the South Side Baptist church in the evening.

In New York, ninety per cent of our churches have joined Baptist associations. This is working great good to us and to the Baptists, in the better grouping of churches for pastorates.

About forty calls were made, and many mission pledges so secured. Many more calls would have been made had not bad weather and a cold prevented.

It was a delight to see again our loved sister, Mrs. A. M. Pendleton. She is happy in the home of her children, Dr. and Mrs. Pendleton, at Oneonta, and still interested as ever in everything pertaining to the old work and the Free Baptists.

Keuka Park, N. Y.

Treasurer's Notes

If we were each to step forth into the New Year with the purpose of making the Truth *live*, how much that is of little worth in our lives, and sometimes even negative in its influence, would be crowded out.

We listened recently to a stirring missionary address. It was the message from a man of vision,—the vision of the world's needs, and never was the great need of the people of India, Africa and China more strongly presented, and the worth and joy of Christian service made to stand out more vividly.

He told us of large numbers awaiting baptism and no one to ad-

minister the rite; eager ones pleading with the missionaries for leaders to show them the Christian way, and no one to send to them; of open doors on every side and no one to enter.

Surely no Christian could have gone out from that service without first purposing in his heart that his individual part in the establishment of God's Kingdom upon the earth should be done, and well done.

And the value of that individual part,—have we minimized it?

Showing us that the success of the work as a whole depends upon it, he gathered up his emphasis of its value and its necessity into this closing question: "And now, what are *you* going to do about it?"

It was our privilege to accompany Dr. Mary when she visited the Lowell churches. It could scarcely have rained harder than it did both Sunday morning and evening. We had visions of audiences of baker's-dozen proportions, but a goodly number were present, at both services, and listened to Dr. Mary, expressing that interest in tangible gifts.

Among our givers this month are new friends, both individual and in groups, as of church and Sunday School. In one church where there had been no service for ten years or more, a Sunday School has been organized and their Thanksgiving collection they send for the children in Sinclair Orphanage.

By the way, will not those sending names for life memberships, please give the *full* address. Occasionally life membership certificates are returned to us as "unclaimed."

Miss Esterbrook and her assistant, Miss Budlong, returned to Barbados the last of November. Miss Esterbrook is planning to *enlarge* her work with the children. Do not individuals or societies wish to assume the salary of teachers or assistants wholly or in part? This is a splendid work to share in by your gifts.

A day was spent recently in the DeMeritte home at Dover. We found the good work of health up-building going steadily and satisfactorily on with Miss DeMeritte, and the eager interest which she showed in our society's work indicated an early sharing with us in the carrying on of the same.

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

"The realm of prayer is the rim of power." Power is what we need in our lives; it comes only through prayer."

Helps for Monthly Meetings

"The question of missions is a world question. To study missions is to get a world vision."

Topics for 1913-14

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|------------------|------------------------------------------------|
| September | Preliminary Meeting and Surprise Party. |
| October | The King's Business. |
| November | Campaigning for the King. |
| December | Our India Regiment of the King's Army. |
| January | Resources of the King's Army. |
| February | Prayer and Praise. |
| March | Our Home Work for the King. |
| April | Drilling the King's Army. |
| May | Thank Offering. |
| June | The King's Treasury. |
| July | The Unity of the Kingdom. |
| August | Missionary Field Day. |

FEBRUARY.—PRAYER AND PRAISE.

Every step in the progress of missions is traceable to prayer. It has been the preparation of every new triumph and the secret of all success.
—*Arthur T. Pierson.*

Suggestive Program

HYMN OF PRAISE.—“Lord of the harvest, it is right and meet
That we should lay our tribute at Thy feet,
With joyful Alleluia!
Sweet is the praise that follows toil and prayer;
Sweet is the worship that with heaven we share
Who sing the Alleluia!”

READ RESPONSIVELY.—*Sentences of Praise from the Psalms:*

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

Blessed be the name of the Lord from this time forth and forevermore.

From the rising of the sun unto the going down of the same the Lord's name is to be praised.

The Lord is high above all nations, and His glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high.

Who humbleth Himself to behold the things that are in heaven, and in the earth!

O, Praise the Lord, all ye nations; praise Him, all ye people.

For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.

READING.—“Call to Prayer.”

SILENT PRAYER, followed by a brief petition that each of us may be so filled with the Spirit of Christ that we may pray rightfully and with power.

“Stir me, oh! stir me, Lord, till prayer is pain—
Till prayer is joy—till prayer turns to praise,
Stir me, till heart and will and mind—yea all
Is wholly Thine, to use through all the days;
Stir, till I learn to pray, ‘Exceedingly,’
Stir, till I learn to wait expectantly.”

HYMN OF PRAISE.

PRAYER FOR OUR WORKERS.—(It is a comfortable and a cheering thing to have some one praying for you. It heartens; it acts as a tonic. It gives one the power of courage which comes from a sense of fellowship. Even a man as strong as Paul craved the prayers of others, and felt more equal to his apostolic work because of what those prayers secured for him.—*David Gregg.*)

PRAY for our national officers and all home workers, that they may have guidance, wisdom, power and vision; for our teachers at Storer College; for those who work especially for THE MISSIONARY HELPER; for Junior and Cradle Roll Superintendents; for our Corresponding Secretary, Miss Fenner, that she may be protected in her trip around the world, and for Miss Moody in her travels.

PRAY for our missionaries on the field, that they may have strength and joy, courage and faith, and great rewards of service; for our missionaries on furlough, that they may have renewed health to enable them to return to India, blessed spiritual experiences while waiting, and that they may set in motion many influences in this country that shall react upon the work abroad; for a *new* missionary—a young woman of special fitness and equipment for present needs.

PRAYER for the greatly needed new buildings at Storer (Domestic Science building) and in the Bengal Field (School buildings).

PRAYER for the women in our churches who ought to be auxiliary members, that they may be touched by the needs of the women and children everywhere, to love, know, work, pray, give, more.

"PRAYER is the only element which can quicken information into inspiration, transmit interest into passion, crystallize emotion into consecration and coin enthusiasm into dollars and lives. Resolved, that we seek by every means to convince every woman that whatever may be her contribution in the way of money or service, she has not exercised her highest influence, performed her full duty, nor enjoyed her highest privilege, until she has made definite, believing prayer for missions a part of her daily life."—(*Adapted.*)

PRAYER for greater unity—and praise for growing unity—in world-wide work.

THE LEADER reads, prayerfully: "Our Heavenly Father, we praise and bless Thy Holy Name for the unspeakable gift of Thy love. For the coming of the Christ into the world, to be its Life and Light and Salvation, we thank Thee. For all that has been wrought in character and achieved in civilization through the birth of Thy Son, our Lord and Saviour Jesus Christ, we praise Thee. For the devotion of life to the spreading of the knowledge of His truth and saving power among the peoples of the earth, we praise Thee. And we humbly pray that the spirit of love, peace, joy, faith and hope may permeate the world's life with regenerating power. Grant that this spirit may possess and control us, so that we may do our part to bring in Thy Kingdom of Righteousness upon the earth. Hasten the day, O Lord, when Christ shall enter fully into His inheritance and reign in every heart. Amen."

SINGING.—The Doxology.

A Happy New Year, you can make it,
my dear,
By smiling and doing your best.
Be cheery and true the twelve months
through,
So shall the New Year be blest.

—Selected.

Practical Christian Living

"Have you found the heavenly light?
Pass it on.
Souls are groping in the night,
Daylight gone.

"Hold thy lighted lamp on high,
Be a star in someone's sky;
He may live who else would die—
Pass it on."



OUR QUIET HOUR

(10 A. M.)

What does the New Year bring?
New birds of hope that sing
A roundelay;
Courage to face our fears,
Comfort to dry our tears,
And flowers in May.

What does the New Year lay
On patient hearts each day?
Burdens to bear,
Toil of the hand and brain,
New steeps for feet to gain,
Pressure of care.

What does the New Year give?
Joy in God's world to live,
New faith to pray,
Strength to the feet that climb,
Visions from heights sublime,
And peace alway.

—Selected.

PRAYER.—God of the years, our Heavenly Father, whatever the message of the old year may have been, whether of darkness or light, joy or sorrow,—we stand today waiting expectantly and confidently for some message of glad tidings. May we therefore enter upon the New Year in the mood of hope and good cheer,—brushing from our faces every sign of care, let us go forth into the New Year with the spirit of a child who puts his hand into the hand of a Father to be led into a field where the flowers blossom and the birds sing. Not for today only do we pray for sweetness and light, but let us be glad and happy every day. Thou art with us today,—Thou wilt be with us through all the journey of the year. May our own daily gladness be born of the conviction that Thou art always near. Amen.—*George L. Perin.*

THE MISSIONARY HELPER BRANCH
OF THE
International Sunshine Society

All letters, packages or inquiries concerning this page or sunshine work should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

We enter the New Year with gratitude that we have been privileged to work together in the Sunshine Society, feeling that many have been cheered by our efforts. May God's blessing rest on our work this coming year, as we know it has in the years that have passed.

Mrs. Eunice R. Scamman sent in 1.00 and a package of silk pieces for fancy work, also cards, pictures and stamps. Mrs. J. W. Burgin gave cards and atamps and 1.00 "to cheer some sad heart." That is just what we are organized for, to brighten the lives of others by little acts of kindness. Miss Mary E. Avery is passing on good reading matter regularly, and sent in postage stamps for the use of the Branch. Mrs. M. F. Heath, Miss E. L. Warren, Miss A. A. Garland, Mrs. L. E. Weymouth and Mrs. M. G. Jones, also assisted our work by giving stamps. Mrs. W. G. Rhoades gave what she called a slight token. Miss Clara C. McEwen has helped by giving 1.00. Miss Ethel Hanson reports monthly many kind acts, she has given twelve neatly made bibs for the Blind Babies. Miss Harriet L. Soper and Mrs. M. J. Fultz have given a number of poems to be passed on. Mrs. Ethel Howe and Miss Clara Folsom sent in a number of fancy envelopes filled with selected clippings, which have been greatly enjoyed by invalids. Mrs. H. A. Ashley sent in 1.00, 50c. for a gold I. S. S. pin and 50c. for Branch needs. Mrs. Sarah C. Dow and Mrs. Ora G. Wells gave stamped postals and asked for a list of names of persons to whom they will send greetings. Mrs. Frances J. Herberth asked for a list and will cheer with the beautiful California views. Miss Ida M. Bachelder and Mrs. R. M. F. Buzzell, two of our most helpful I. S. S. members, sent in checks for 5.00 each, for our Christmas work. Miss Helen E. Wentworth sent in her annual gift of 1.00. Mrs. Asenath P. Wentworth cheered us with another Sunshine dollar. Mrs. A. W. Shackford sent a goodly number of stamps to help send out the Christmas cheer. Miss E. J. Small, 1.00 in money and a package of useful articles. Mrs. S. A. Kelsey and Mrs. B. gave 1.00 each. Miss Harriet A. Deering, a box of "odds and ends". Mrs. Mary R. Wade and Mrs. Nellie Wade Whitcomb each gave 1.00 for Christmas. Mrs. A. B. Emerson, Dover, Maine, gave 1.00 "in memory of Dea. E. D. Wade, who for many years gave me flowers of kind deeds, wise counsel and encouragement." It will be remembered that Dea. Wade, during his last illness, requested that his friends, instead of giving flowers for his funeral, should give the money for Sunshine work. Through Mrs. G. W. Carton, the Primary and Junior Classes of the Murray Sunday School sent in 1.00 for the Blind Babies. Mrs. F. E. Edgecomb and her band of young people cut and made childrens' flannel skirts. Mrs. N. Fowler sent in a package of useful articles for children. Mrs. Ella D. Orr, a package which contained aprons, ties, fancy work, pin chain, buttons, cards, etc. If the members who passed on this Sunshine had half the pleasure in preparing the gifts that we had in giving it out to the needy, they were more than repaid for their trouble.

Mrs. O. S. Geyer has requested that her mother, Mrs. Nancy E. Hoover, 164 South Main St., Chambersburg, Pa., be enrolled as a member of the HELPER Branch.

Julia Blanchard, who began her Sunshine work as one of our Juniors, is now Mrs. R. H. Holden, 1002 Main St. Eaton Rapids, Michigan.

We trust that all the members will have a part in our work of cheering others at Eastertide.

Words from Home Workers

"Father in Heaven, we thank Thee for strength with which to work, and for our opportunities to work for Thee. Help each of us to be faithful in his place and to understand that consecration and not rank is the all-important thing. May we follow Him Who came to minister, and live as sons and daughters of God. Amen."

MICHIGAN.—Surely the Lord hath dealt bountifully with us. I am glad to report, with the state of Maine, that our W. M. S. held one of its best annual sessions at Elsie, the closing days of October. We regretted the absence of our President, who has been confined to her home several months as the result of an accident; also to know that soon dear Mrs. Holt, our Cradle Roll Superintendent, is to leave us; but we rejoice in knowing our Father always provides someone for the vacant places. We feel keenly the loss of our fellow workers who have been called to the Higher Life; four have gone from Hillsdale, including our dear Brother Van Wormer, who has been the association's secretary and treasurer for a number of years; also three from Ortonville, and throughout the state, here and there, one has fallen from the ranks.

The treasurer's report was encouraging, showing almost the entire apportionment raised in nine months, which closed our fiscal year earlier than usual. Miss Moody gave a report of Ocean Park and Northern Baptist Missionary Convention, the latter held in Detroit. She emphasized the loyalty, earnestness and deep consecration pervading the spirit of these meetings. She also spoke of missionary literature available and gave questions on missionary work to members of auxiliaries. The *HELPER* and its work found its rightful place in the meeting, and our dear, aged *HELPER* Agent, Mrs. Julia Reed, and our former Editor, Mrs. E. B. Cheney, spoke loyally of the magazine and its real necessity in keeping our working forces united, and precious to us as a last link that binds our workers, far and near.

Mrs. Cheney's presence, her council and encouragement, and her helpful address, "The Backward and Forward Look," were an inspiration to the entire session.

Mrs. Glasner of Nashville, wife of Representative Glasner, gave a

very able lecture on "Eugenics." Mr. Bruce Esic, musical director, made the song services a helpful feature of the association.

The following officers were elected for the coming year:

President, Mrs. H. P. Stone, Battle Creek; First Vice President, Miss Lizzie Moody, Hillsdale; Second Vice President, Mrs. M. J. Coldren, Hillsdale; Secretary, Mrs. Grace Thompson, Union; Treasurer, Mrs. C. H. Austin, Batavia; Auditor, Mrs. M. R. Rose, Flint; Superintendent Cradle Roll, Miss Lizzie Moody; Superintendent Junior Work, Mrs. Laura Fuller, Carson City; Superintendent of Young Women's Work, Miss Helen Slayton, Hillsdale; Superintendent of Relief Work, Mrs. William Van Hoosier, Quincy, R. I.; HELPER Agent, Mrs. Julia Reed, Onsted; Committee on Necrology, Mrs. A. D. Slayton, Hillsdale; Executive Committee, Mrs. A. H. Whitaker, Mrs. O. B. Ansted, Rev. Maggie Davis.

(MRS.) GRACE THOMPSON, Secretary.

Union Mich.

If there is a harvest ahead—even though it be a distant one—it is poor thrift to be stingy with your seed.—*Carlyle*.

I will pray for you unto the Lord.—I Samuel, 7: 5.

Seven times a day do I praise Thee; and in the night season also I thought upon Thee while I was waking. So did David, and every act of complaint or thanksgiving, every act of rejoicing or of mourning, every petition and every return of the heart in these intercourses is a going to God, an appearing in His presence, and a representing Him present to thy spirit and to thy necessity.

And this was long since, by a spiritual person, called *a building to God a chapel in our heart*. It reconciles Martha's employment with Mary's devotion, charity and religion; the necessities of our calling and the employments of devotion. For thus in the midst of the works of your trade you may retire into your chapel—your heart—and converse with God.—*Jeremy Taylor*.

Juniors

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Brown Babies at Sinclair Orphanage

BY EMILIE E. BARNES, CHILDREN'S MISSIONARY.

"Jesus loves the little children,
All the children of the world;
Brown and yellow, black and white,
All are precious in His sight;
Jesus loves the little children of the
world."

Here is a row of our precious brown babies. They live in Balasore, India. No. 1 is Golap, pronounced Go-lap, whose name means "Rose." Her hand is touching her head. She was brought to us by the police, from some distance, as she had no one to care for her. Her head was much too large for her poor, thin body, and she could not stand, she was so weak. But her body has become plump, and now her head does not seem so large. Mondera is her "Deedee." That is the word used for older sister. Not her own sister, you know, but Golap is her little charge and she helps to care for her.

No. 2 is Della. So named because Fidelity Church in Cleveland asked for another little one to support. She is the fourth. They are all still there. Where did she come from? Her mother died in Midnapore Hospital and left this wee girlie and a little brother. The lady doctor of the Government Hospital, who is a Christian, sent her to us, and the little boy to Mrs. Hamlen. She could talk some Bengali when she came and now she talks Oriya. She speaks very plainly, and I taught her to say "Della darling, Della dear, all the way from Cashmere," and she could say it as plainly as any little American girl, only the sounds of "w" and of "f" were not quite so easy and she touched them lightly. She did not come from Cashmere, it's only a rhyme. And she did not know the meaning of the words, except her name. She truly *is* a darling child.

No. 3 is Sundari, pronounced Soon-da-ri. She is older than most of them, though small. Her name means "pretty," and she really *is* a pretty and cute girlie, although you would not think so from this picture.

No. 4 is Jemma, who was a special pet because she was so tiny and so sick for a long time. Now she is plump and strong. She has an interesting story, all her own, unlike any other we have known. Some day I'll tell it for the Cradle Roll.

No. 5 is Nonie. Her full name is Nonie Ba-la Butts. She came to



BROWN BABIES AT SINCLAIR ORPHANAGE

us unnamed, so Dr. Mary began to call her "Anonymous." The girls shortened it to Nonie and added Ba-la and, as Miss Butts was her very first white mamma, Butts was added, for she was brought to her when only six weeks old and such a care as this very delicate baby was! But abundance of care and warm love she had, and that will do wonders. After a time she was brought to us. She was still a very weak baby, and she was fed all the best foods we knew of. Her tiny legs were not strong enough to support her body, so she was much older than babies usually are before she could walk. For months she "hitched" around, and was frightened to try to stand. So it was a happy day for her "Deedee" and us all when she began to walk. It was decided long, long before, that when she could stand she should have her picture taken. and here she is.

No 6 is Gladys. I named her because she was so glad and happy. She has always been a special pet of the matron, "Poma Mousie." She had a very unworthy mother; the police feared she had killed her baby,

and one came to see if the baby was with us, and found her safe and happy in our dear home. At the end of the row is Puppy who was never cross. Snippet is his real name, but we always called him Puppy. There were two others who should have been in this group, Seekha and Uma; but they were at Chandipore for a change, the day Mr. Frost came to take the picture.

I sometimes had a bottle of candy on my table and the babies used to come in and say, "Mamma! Mamma! Me-tu!" (candy), pointing to the bottle. You can easily imagine what their mamma did, until after a few days the bottle was empty, and she had to say "All gone." When they had received a piece they looked so pleased and pretty, as they each one put their two little hands together and touching their foreheads, said, "No-mas-kar," their "thank you." You would empty *your* bottle, too, for such graceful signs of appreciation, I'm sure. It is a precious privilege to work for God's brown children in India, little or big, for their physical and spiritual welfare. I mean exactly that—*a precious privilege*.

Here is part of a song I made about the babies, last year when I was sick:

There's Jemma, Della, Nonie,
Uma, Golap, too;
They're coming soon for bread and
milk,
And sweetly smile on you.
Chorus.—God bless the babies,
For, Oh, we love them so!

There's Sun-da-ri and Su-kha,
Gladys, gay and glad;
With such a lot of babies
We never can be sad.
Chorus.—God bless the babies,
For, Oh, we love them so!

These loving little lassies
Have come to us to grow;
And may they every single one
Our Saviour learn to know.
Chorus.—God bless the babies,
For, Oh, we love them so!

Hillsdale, Mich.

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for November, 1913

MAINE			
Canton Aux.	\$ 10 00	Niobe, Mrs Nettie Fowler for F M	1 50
Eustis Centre, Friends of F B Mission	5 00	Stark, Mrs Clara McEwen for F M	2 00
North Lebanon Aux. 5.00; T O 50c.	5 50	West Parishvill S S for "Dukhada"	4 00
Steep Falls Aux. H B S. No. 9, Midnapore, 6.25; Ad L B l sh in Miss Barnes' Salary 4.00; C K 3.80	14 05	PENNSYLVANIA	
Troy, Friends of Miss Sadie Gowen for child in S O	25 00	Jenkintown, Mrs D O Barres for Zen worker	2 50
York Co Con W M S	7 50	ILLINOIS	
		Uniontown, F B M S Aux dues	17 00
NEW HAMPSHIRE		MICHIGAN	
Chocorus Ch W M S income	5 00	Calhoun & North Branch Jr M W M S	1 28
Danville T O	28 30	Clifford, Mrs Phebe Niles, F M 40c, H M 40c; Storer 20c	1 00
Dover F M S for "Sarala" in S O	12 50	Cook's Prairie Aux. Cont Fund	2 10
Franklin Aux.	5 00	Corey Hill Aux, H M 80c; F M 80c; Storer 40c	2 00
Pittsfield, Y P M S for Pittsfield school, Balasore 12.50; C E soc'y for Storer 5 00	17 50	Davison Aux, F M 2.00; H M 2.00; Sto 1.00	5 00
Portsmouth Aux.	8 00	Gobleville, Mrs E W Clement for "Mondela"	5 00
NOTE - By contributions from Danville Aux Mrs Bertha Mae and Miss Lucy A Colby are made Life Members.		Goodrich C R	1 50
		Kinderhook Aux, F M	5 00
		Litchfield Aux. H M 2.00; F M 2.00; Sto 2.00	6 00
		NOTE - Above on L M Mrs Emma Hagerman	
VERMONT	15 00	Mayville Aux, F M 2.36; H M 2.36; Storer 1.21	5 93
Lyndon Centre Aux		Sanilar Q M Coll, F M 2.00; H M 2.00; Sto 1.00	5 00
MASSACHUSETTS		St Joe River Aux, Cont Fund	3 00
Brockton Aux, Barbados Mission	1 10	West Cambria, Mission Board, 4 hours for Miss Barnes' salary	16 00
Haverhill Special	6 10	IOWA	
Lowell, Miss Lydia Barker and Mrs E B Peters for child in S O	7 00	Estererville, A A Ping ey & family for F M	12 00
Lowell, Paige St Ch Special	15 70	Oelwen, Mrs Retta Wing Wachtel for Sto	5 00
Lowell, Chelmsford St Ch Special	6 07	CALIFORNIA	
Lynn, High St Ch for Barbados	9 45	Los Angeles, Mrs Marie C Stillman, for Miss Esterbrook's secretary	2 00
Roxbury Ch for Barbados	5 00	NOVA SCOTIA	
Roxbury Ch Speci-1	6 00	Tusket, Miss Annie K Blauvelt for "Margaret" in S O	25 00
Somerville Special	3 20	For "Margarst" in S O	1 00
RHODE ISLAND		MISCELLANEOUS	
Carolina Aux for Ind work 4.00; Ad L B 2.00 for Miss Barnes' Sal'y	6 00	A friend for Mrs J P Burkholder's work at Midnapore	10 00
Greenville Aux for Ind work 5.00; Kind Work 5.00	10 00	Postage	1 11
Paunton Aux for Ind work	4 00	November 1913 Total	\$ 475 65
Providence, Plainfield St W M S for Barbadoes 5.75; S S for Barbadoes 4.00	9 75	November 1912 Total	390 74
Providence, Pettis Chapel, Willing Workers for Barbados	4 00		
Providence, Roger Williams Aux for Kind Work 13.00; Industrial Work 13 25	26 25	EDYTH R. PORTER, Treas.	
Tiverton, Stone Church S S for "Betty" in S O	6 25	Per May Malvern, Assistant.	
		5 00 45 Andover St., Peabody, Mass.	
NEW YORK			
Brooklyn, Miss Eva F Baker Storer 10.00; F M 10.00	20 00		
Copenhagen, Mrs A S Humphrey for F M Morton Baptist Ch for Dr Mary Bachelor's Sal'y	4 50		
	5 00		

FORM OF BEQUEST

I give and bequeath the sum of —— to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.